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EPILOGUE

In the summer of 1969 I revisited the *untsuri šuarä* both east and west of the Cordillera de Cutucú. The changes in Jívaro life that had occurred, even since my last fieldwork in 1964, were far more extensive than anything I could have predicted. Small airstrips, primarily opened up by the missionaries, now dot almost all of the Jívaro region. Under missionary sponsorship, bilingual Jívaro schoolteachers have been placed in the most remote locations, and medical treatment is periodically dispensed along with evangelization.

Ecuadorian army garrisons are now found in the *untsuri šuarä* territory as far east as the Río Pangui, where there is now a major air-supplied military base and Salesian mission (Taisha), as well as a new settlement of more than one hundred white colonists. Missionaries have collaborated with the military and police forces both west and east of the Cutucú range to largely halt intra-tribal assassinations as well as warfare with the Achuara. In recent years, men who have engaged in such traditional raids have often been seized and sent off to an uncertain future in prison in the Ecuadorian highlands. These actions by the modern state have essentially brought interpersonal security to most of the Jívaro, thereby fundamentally altering the nature of the reality upon which much of their socio-economic structure and ideology were built. There are probably few cultures in the history of the world that have been so rapidly and significantly disintegrated by the simple introduction of centralized "law and order."

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